

# LUCIFER.



## THE LIGHT-BEARER.

PRICE 5 CENTS.

CHICAGO, ILL., JAN. 7, E. M. 304. [C. E. 1904.]

WHOLE NO. 1002

### TOWARD THE LIGHT.

This old gray world is weary of the struggle and the strife,  
The shell-torn fields of battle and the waste of human life;  
And she trembles to her center at the bugles' brassy blare,  
She shudders when the thunder of the cannon thrills the air.

This old gray world is weary of the arrogance of might,  
Of wealth that binds men captive, and knows no law of right;  
Of millions of her children born to misery and toil—  
Robbed by deeds and charters of their birthright to the soil.

This old gray world is weary of the ignorance that rules,  
That robs mankind of liberty, and makes men helpless tools;  
She is weary of intolerance, the bigotry that binds  
The feet of searching Science, and the eyes of Reason blinds.

But the list'ner at the portal of the new-born century hears  
A whisper and a promise come drifting down the years—  
The whisper of a promise, a prophecy of peace,  
When men shall live as brothers, and war's red wrath shall cease.

The dreamer looks far-sighted across the sea of Time:  
He sees the end of ignorance, the abolishment of crime;  
He sees the golden dawning of a better, brighter day—  
Mankind no longer shackled beneath a despot's sway.

Then, grand old world, be patient; you've struggled through the years  
Toward the daylight's glimmer, through bloody sweat and tears;  
Behind the distant hilltops the sun of Freedom gleams  
With comfort for thy children, with healing in its beams.

—Robert T. Whitelaw.

### THE THREE QUESTIONS.

It once occurred to a certain king that if he always knew the right time to begin everything, if he knew who were the right people to attend to and who to avoid, and, above all, if he always knew what was the most important thing to do, he would never fail in any of his undertakings.

And this thought having occurred to him, he had it proclaimed throughout his dominions that he would give a great reward to any one who would teach him how to know the right time for every action, and who were the most necessary people, and how to be sure what was the most important thing to do.

And learned men came to the king, but they all answered his questions in different ways.

In reply to the first question, some said that to know the right time for every action one must draw up, in advance, a table of the days, months and years, and strictly follow this table. Only thus, said they, could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action, but, not letting oneself be absorbed in idle pastimes, one should always attend to all that goes on, and then do what is most needful. Others, again, said that, however attentive the king might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a council of wise men who would help him to fix the proper time for everything.

But then again, others said, there were some things which could not wait to be laid before the council, but about which one had to decide at once whether it was or was not time to begin them. But to know that one must know beforehand what is going to happen. Only magicians could know that; and, therefore, in order to know the right time for every action one must consult the magicians.

Equally various were the answers to the second question. Some said the people the king most needed were his counselors; others, that he needed the doctors most; while some said that the warriors were the most necessary.

To the third question, as to what was the most important thing to do, some replied that the most important thing in the

world was science. Others said it was skill in warfare, and others again that it was religious worship.

All the answers being different, the king agreed with none of them and gave the reward to no one. But, in order to find the right answers to his questions, he decided to consult a hermit widely renowned for his wisdom.

The hermit lived in a wood, never went out anywhere and received only common folk. So the king put on simple clothes, and, before reaching the hermit's cell, dismounted from his horse and, leaving his bodyguard behind, went on alone.

When the king approached the hermit was digging some beds in front of his hut. Seeing the king, he greeted him and went on with his digging. The hermit was thin and weak, and each time he stuck his spade into the ground and turned a little earth he breathed heavily.

The king went up to him and said:

"I have come to you, wise hermit, to ask you to answer me three questions. What time must one use and not neglect, lest one repent it? Who are the people one most needs? To whom should one, therefore, pay most attention and to whom less? And what affairs are the most important and should be first attended to?"

The hermit listened to the king, but answered nothing. He just spat on his hands and recommenced digging.

"You are tired," said the king. "Let me have the spade. I'll work a while for you."

"Thanks," said the hermit, and, giving the spade to the king, he sat down on the ground.

When he had dug two beds the king stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade and said:

"Now you have a rest. Let me work a bit."

But the king did not give him the spade and continued digging. One hour passed, and another. The sun began to sink behind the trees and the king at last stuck the spade into the ground and said:

"I came to you, wise man, for an answer to my questions. If you can give me none tell me so, and I will go home."

"Here comes some one running," said the hermit. "Let us see who it is."

The king turned round and saw a bearded man come running out of the wood. The man held his stomach with his hands, but blood was flowing from under them. When he reached the king the bearded man fell fainting on the ground and only moaned feebly. The king and the hermit unfastened the man's clothing. There was a large wound in his stomach. The king washed it as best he could and bandaged it with his handkerchief and with the hermit's towel. But the blood would not stop flowing and the king again removed the bandage, soaked with warm blood, and washed and rebandaged the wound. When the blood at last ceased to flow the man revived and asked for something to drink. The king brought fresh water and gave it to him.

Meanwhile the sun had quite set and it grew cool. So the king, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed, the man closed his eyes and was quiet. But the king was so tired with his walk and with the work he had done that he crouched down on the threshold and also fell asleep so soundly that he slept all through the short summer night.

When he awoke in the morning it was long before he could make out where he was or who was that strange bearded man



lying on the bed and gazing intently at him with glittering eyes.

"Forgive me!" said the bearded man in a weak voice, when he saw that the king was awake and looking at him.

"I do not know you and have nothing to forgive you for," said the king.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you because you executed my brother and seized my property. I knew you had gone alone to see the hermit and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find out where you were, and I came upon your bodyguard, and they recognized me and wounded me. I ran away from them, but should have bled to death had you not dressed my wound. I wished to kill you and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave and bid my sons do the same. Forgive me!"

The king was very glad to have made peace with his enemy so easily, and not only forgave him, but said he would send his servants and his own physician to attend him and promised to restore his property.

Having taken leave of the wounded man, the king went out into the porch and looked round for the hermit. Before going away he wished once more to ask for an answer to the questions he had put. The hermit was outside on his knees sowing vegetable seeds in the beds that had been dug before.

The king approached him and said:

"For the last time, I beg you to answer my questions, wise man."

"Why, you have been answered," said the hermit, crouching on his thin legs and looking up at the king, who stood before him.

"Answered? What do you mean?" asked the king.

"Why, of course," replied the hermit, "if you had not pitted my weakness yesterday and had not dug these beds for me, but had gone back alone, that man there would have attacked you and you would have repented not having stayed with me. So the most important time was when you were digging the beds, and I was the most important man, and to do me good was your most important business. Afterward, when that man ran to us, the most important time was when you were attending to him, for, if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember, then, there is only one time that is important—now. It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you now are, for no man knows whether he will ever have dealings with any one else. And the most important affair is to do him good, because for that purpose alone was man sent into this life."—Leo Tolstol.

#### THE UNIVERSALITY OF NATURAL LAW.

In regard to nature, events apparently the most irregular and capricious have been explained, and have been shown to be in accordance with certain fixed and universal laws. This has been done because men of ability, and, above all, men of patient, untiring thought, have studied natural events with the view of discovering their regularity; and if human events were subjected to a similar treatment, we have every right to expect similar results. For it is clear that they who affirm that the facts of history are incapable of being generalized, take for granted the very question at issue. Indeed, they do more than this. They not only assume what they cannot prove, but they assume what in the present state of knowledge is highly improbable. Whoever is at all acquainted with what has been done during the last two centuries, must be aware that every generation demonstrates some events to be regular and predictable; so that the marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method, and of law. This being the case, it follows that if any facts, or class of facts, have not yet been reduced to order, we, so far from pronouncing them to be irreducible, should rather be guided by our experience of the past, and should admit the probability that what we now call inexplicable will at some future time be explained. This expectation of discovering regularity in the midst of confusion is so familiar to scientific men that among the most eminent of them it becomes an article of faith.—T. H. Buckle.

#### DEPORTATION FOR POLITICAL HETERODOXY.

By the arrest and threatened deportation of John Turner, an Englishman who is alleged to entertain Anarchistic notions, the "act to regulate the immigration of aliens," which became a law on March 3, 1903, has been brought prominently into public notice. The law in question provides that no person who disbelieves in organized government, or who is affiliated with any organization entertaining or teaching such unbelief, shall be permitted to enter the United States; or if an alien have landed the law directs that he may be deported within the period of three years thereafter in case the Secretary of Commerce shall be satisfied that such alien has entered the country in violation of the act. The method of procedure prescribed is a secret inquiry by a board of three immigration officers, and the decision of the majority is final unless reversed by the secretary.

This process is identical with the "administrative process" of Russia, the "lettres de cachet" of ante-revolutionary France, and the "star chamber" practice of the Tudor and Stuart regimes in England. No appeal to a court of law is allowed. In a case arising under the contract labor law in 1894, the court held that it had no jurisdiction; a writ of habeas corpus was issued, but though the prisoner was found innocent of the crime of being a contract laborer (or an unbeliever in organized government), the court could not discharge him or give him his liberty because this statute gave exclusive authority to review such cases to the Secretary of the Treasury.

If for no other reason than that it introduces a tyrannical method of procedure, abhorrent to the spirit of our institutions, the law ought not to stand. Its arbitrariness recalls that of the fugitive slave and the early sedition laws. Its enforcement must inevitably be unequal. How is the government to ascertain the truth about the hundreds of thousands of aliens who came to the United States in the course of the prescribed three years period of limitation? Are all of them to be detained until the boards of inquisition shall have passed upon the orthodoxy of their political beliefs? If not, prosecutions must necessarily be sporadic and taken against selected victims; and such selections would usually be influenced either by the malice of informers or by the whims of the inquisitors.

And how are the beliefs of men to be ascertained? With regard to a few persons of international repute we know their opinions on government through their published writings. In the case of a Tolstol or a Prince Kropotkin proofs would not be needed, for such men would admit the heterodoxy of their views on the existing order of society; it follows, then, that the law would be most effective to exclude some of the best of the human race—men of unblamable lives, who would not hurt a fly. Unknown scoundrels, however, who would not scruple to swear falsely about their political opinions, would be admitted. The law thus punishes veracity and puts a premium on lying. By a singular slip the law excludes from its operation persons convicted of murder or other felonies if it appear that the crimes have been done from "political" but not otherwise immoral motives, even though the offenders be Anarchists. On the other hand, any alien, whatever be his beliefs, though they be the most strictly orthodox, may be denied entry if the inquisitors be satisfied that he is affiliated with a society of unbelievers. If such a one were discovered reading Proudhon's "Property Is Theft" at any time within three years after landing, and this discovery should satisfy a board of official ignoramuses of his affiliation with Anarchists, he might willy-nilly be deported from this country!—Philadelphia Record.

#### RELIGION AND WAR.

Whatever religion may be in the ascendant, the influence of its ministers is invariably strengthened by a long and dangerous war, the uncertainties of which perplex the minds of men, and induce them, when natural resources are failing, to call on the supernatural for help. On such occasions the clergy rise in importance, the churches are more than usually filled, and the priest, putting himself forward as the exponent of the wishes of God, assumes the language of authority, and either comforts the people under their losses in a righteous cause, or else explains to them that those losses are sent as a visitation for their sins and as a warning that they have not been sufficiently attentive to their religious duties; in other words, they have neglected rites and ceremonies, in the performance of which the priest himself has a personal interest.—Thomas Buckle.



## THE DEIFICATION OF THE STATE.

The newest deity turned out at the god foundry is organized government. We have not attempted yet to make his cult universal, but that will come later. We are trying it now on foreigners, and are hopeful of results that will warrant its extension to include the native-born. Already one man is in jail for denying the government god; and a man in jail, I apprehend, is a sight calculated to encourage every worshiper of the deity and all supporters of the law. The unthinking may ask why it should be more necessary to compel belief in organized government than in organized charity, organized labor, organized religion or any other form of organized graft. I make no such inquiry; I don't need to, for I recognize the tendency of mankind to deify institutions and enforce conformity by the strong arm of the law, and one institution answers the purpose as well as another. Organized religion has had its day in the pantheon; organized labor is getting there.

Some Freethinkers, in hectoring the believers in a state-defended religious creed, ask why the creed needs protection of the law against denial and ridicule provided it be true; and they (the Freethinkers) argue in derision that so safeguarding the multiplication table has not been found essential to keeping it whole and unreviled. But let them wait; the multiplication table may yet have its innings. If the day comes when all other creeds are exploded, the belief compellers will cheerfully unite on the legally crystallized dogma that two times one is two. And doubt not that scoffers will be found. I am myself already prepared to launch a heresy against it, and declare the statement that "two times one is two" to be rank nonsense and calculated to provoke "inextinguishable laughter." For why, the real truth obscured by this absurdly phrased formula is that *one two times is two*. It is futile to minify the differences in the two ways of stating the proposition; they are irreconcilable. And now if the error of Servetus, who held Jesus Christ was son of the eternal God, while Calvin declared that Jesus was the eternal son of God, was grave enough to bring the heretic to the stake, when it is probable that Jesus Christ was neither the one nor the other—if that slight disparity of statement could lead to fatal results, why should there not be a penalty attached to contumelious reproach of the multiplication table?

Mr. John Turner is "detained" for deportation because he does not believe that organized government is the best thing that will ever happen. The law could not hold men of Mr. Turner's mind if its framers had not astutely inserted the word "organized." Everybody believes in government—self-government—and Mr. Turner, professing that belief, might have floored his inquisitors by quoting the old Anarchist who let loose the thought that the man who rules himself is greater than he that taketh San Juan hill and Santiago. It was the adjective "organized" that caught him, although, adopting the argument of Huxley in his "Administrative Nihilism," he could have maintained with success that the individual is quite as much an organism as the State.

It is as natural that official persons should wish to exclude Anarchists as that a priest should hate an Atheist. Writers whose judgment we may trust in have told us that the first government was probably set up by some ancient patriarch to protect the worship of a family or tribal spook. It is inferred that in the process of time the descendants of that patriarch were made familiar with the fact that governing a people, apart from looking after the interests of the spooks, was something of a snap in itself, and hence they became as sensitive to criticisms of government as their ancestors had been to disparaging comments leveled at the tribal deity. That feeling, which nowadays is a rather livelier sense than any anxiety that secular rulers feel about maintaining religion, has given us our beneficent statutes against treason, sedition and disbelief in organized government. So the State becomes a deity, and its overshadowing of the Church has bred a variety of parasitic deities—to wit: the holiday god, the holy-book god, the holy-man god, the sex god, and so on; and out of its loins spring also the metal god which must never be defaced, the paper god that may not be imitated and the bunting god that cannot be insulted with impunity. State and Church are the parents of all the divinities except the Goddess of Liberty, which appears to be of more obscure origin.—G. E. M. in the Truth Seeker (New York).

Many who are sundered by God are united by clergymen.

## LETTER TO THE AUTHOR OF "LOVE TRIUMPHANT."

William Platt—Respected Comrade:

I have read your books with much pleasure and horror—pleasure at the lofty tone, nobility and purity of your love ideals; horror at your ghastly pictures of blood and death.

"The Child of Love and Death" is certainly the most horrible nightmare that ever galloped rampant over a poet's pillow. I would not suppress freedom of thought, however expressed, but I would feel I was doing a kindness to one whom I could persuade not to read that mad clatter of your mad Pegasus.

In spite of this, however, your books contain much that is beautiful. I am glad you wrote them, even though I cannot follow all the way. Your pathway, like the Christian's road to heaven, is too straight and narrow for ordinary feet to follow. You make no allowance for mistakes, ignorance, inexperience or human folly. Your lover is too merciless and unforgiving when he says:

"When once a man or woman has cast his or her fate with another woman or with another man—when once the twain have gone as one flesh, heart to heart—then in taste, decency and honor is all other flesh forbidden to them. . . . All spirituality cries out to us that if we have failed *we have failed*—there must be no continuation of experiments."

If the attraction felt between a man and woman were an infallible evidence of the love that endures we might more reasonably oppose a continuation of experiments. But it is not. The first passionate attraction, however strong it be, may prove the very opposite of love, and the real soul mate or "twin soul" be found in mature years after many "experiments" perhaps. You prove this quite conclusively by having your lovers meet and express their love only in death, or they die before discovering their mistake, as in "That Rare Thing—A Marriage." You show much wisdom in not putting them to the test of life.

For my part, I do not wish to found a religion based on love, sex, passion, woman or motherhood. These are all facts in Nature's forces more or less beautiful, but they are facts—nothing more. Some of our enthusiastic worshipers of sex, passion, etc., would re-establish a sort of phallic religion. I will have none of it. What do we—rationalists, who have, presumably, outgrown worship of all gods, wooden or divine—want of a religion or worship of any kind?

Regard women as human beings and motherhood as one of the joys of life, but look upon neither as divine or glorified. I think "it is sweet to see a mother suckling her child." The pains of maternity are more than repaid by its joys. But let us not build altars or burn incense at the shrine of motherhood.

You carry your ideals so high they topple over of their own weight, falling from the sublime to the ridiculous. It may be sublime to suffer for one we love when the loved one is benefited thereby, but I think any sensible girl would have more respect for the lover who would light a lamp or candle when he wishes to gaze upon her pictured charms in the night, instead of burning a whole box of matches, letting each one "scorch his fingers." If a lamp or candle is too prosaic he might use the light of the moon or stars. He could hurt his eyes by straining them and it would be more romantic.

Constancy in love is an admirable thing, and if a man chooses to live unmarried for the memory of a girl who once "cuffed him on the head," no one should object, but I would not recommend it as a principle or a standard of love.

With best wishes for your happiness and prosperity and the Triumph of Love, I am respectfully yours,

LILLIE D. WHITE.

Lake Charles, La.

## THAT EDITORIAL "WE."

Stranger (to the hotel clerk)—"Can you give us a comfortable room and a good dinner? We have traveled all day and are very tired and hungry."

Clerk—"Certainly, sir. But where is the other party?"

Stranger—"Other party! Why, we have just registered our name. There is no other party."

Clerk—"Oh, I beg your pardon, sir. I didn't know you were an editor."—Ex.

Peace hath her battlefields where they who fight win more than honor, vanquish more than might, and strike against a fiercer foe than one who comes with battle-ax and bow.—Edwin Arnold.



# LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Denied Entry as Second-Class Mail Matter by the United States Postoffice Department.

## TERMS OF SUBSCRIPTION.

One copy, one year.....\$2.00	One copy, six months.....\$1.00
Two copies to one address, one year.. 2.25	Two copies to one address, six mos.. 1.15
One copy, three months.....50 cents	Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

## EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 1.

## "LOVE IN FREEDOM; WOMAN AND LAW."

My fourth lecture in San Francisco was thus entitled. The following paragraphs are taken from the introductory to that address:

The word most worthy of honor in the English language is Freethought, and the next most worthy of honor is Freeloze.

Freethought takes precedence simply because the more inclusive, the more general.

Roger Bacon—I think it was—said: "Cogito, ergo sum." (I think, therefore I am.)

The best proof if not the only proof that we live is that we think.

"As a man thinketh, so is he," saith the proverb. Thought is the man; thought is the woman.

To be useful, to be effective, thought must be free—free to express itself in word and in act. Thought that is denied free expression in word and act is barren thought, bound thought, enslaved thought, aborted or abortive thought—thought strangled in the burning or before birth.

Robert Ingersoll, the great agnostic Freethinker, said: "Failure seems to be the trade-mark of Nature. Why? Because Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence and he should use it. Intelligence is the only lever capable of raising mankind."

"True, O King!" But I would like to ask if man himself is not a part of Nature, and if human intelligence is not a part of Nature's intelligence?

Man is said to be a microcosm, the universe in miniature, and that whatever exists in the macrocosm, Nature, exists also in man, the microcosm. If "Nature has no intelligence," where does man get his intelligence? Where do the beaver, the ant, the bee get their intelligence?

Whether there be "design" in Nature or not, there certainly is adaptation—adaptation of means to ends. The chief end or purpose in Nature, so far as we can see, is "to keep the ball of life rolling"; to keep alive the genera and species of animate and vegetable forms, with less regard for the fate of the individual units. Hence Nature is lavish in the production of life-germs; countless millions of these germs are produced that

fall to get themselves organized—millions to one that lives long enough to reproduce its kind.

Why such waste of productive energy? Why so many failures and so few successes?

On the surface it would appear to be lack of thought, lack of intelligent design, lack of prevision or intelligent looking ahead.

This lack of Nature in its cruder forms, the amorphous rock, the crystal, the vegetable, the simpler animal forms, is now supplied, or corrected, to some extent by human intelligence, by natural intelligence incarnated or materialized in the human brain—as witness the improvement in vegetable and animal forms by artificial selection and by limiting the number of germs produced by each parent organism.

## BOUNDARIES OF FREETHOUGHT.

Two weeks ago in this hall I listened with much interest to a lecture upon "Bishop Montgomery and Rationalism." This was the first of a series of lectures entitled "Freethought," by Arthur Morrow Lewis, an English Freethinker of the materialistic or "Positivist" school. This course of lectures is designed, so far as I can understand, to show the antagonism existing between theology as taught by the champions of the Church, Catholic and Protestant, and the deductions of physical science as taught by Darwin, Huxley, Tyndall and others.

At the close of this well-reasoned lecture, when questions were in order, I asked the speaker:

"What are the limitations of Rationalism or Freethought? Does Freethought exclude Spiritualism and Theosophy? Does it exclude the land question, or freedom of unoccupied land? Does it exclude the money question, or freedom to issue one's own notes of credit? Does it exclude freedom of trade? Does it exclude freedom of the affections, involving freedom of motherhood?"

In his reply Mr. Lewis said it would require several lectures to answer these questions, and intimated that some of them were not pertinent to the subject of the lecture just delivered.

It was because of his failure to even attempt an answer to these questions that this series of lectures was planned. If Mr. Lewis had adhered to the traditions of Freethought and had made his platform free to affirmative criticisms, then this lecture course, of which to-day's lecture is the first, would probably not have been considered necessary.

★ ★ ★

As I see it, there are no limitations to Rationalism—no boundaries to Freethought. Its scope includes all subjects of human interest. Freedom of thought involves and includes all other freedoms, such as are free land—freedom to use unoccupied land; free money—freedom to issue notes of credit or coinage by the individual citizen, without penalties of any kind so long as no deception or fraud is used; free trade—freedom to trade with all the world without danger of fine or imprisonment for so doing; free manhood, and especially free womanhood and motherhood, since without free womanhood and motherhood we can never have free manhood.

Men are as women make them. "Like mother like son" is more often true than "Like father like son." When the son is more like the father than like the mother it is because, by psychic impression, the mother has built him so—or, perhaps, because with the mother's assistance the child has built itself thus.

★ ★ ★

The first and chief mission of Rationalism or Freethought is to destroy ignorance and superstition, by which word I mean belief in the supernatural. Of all superstitions the worst are those that cluster around sex, because it is through sex that human beings are born into the world.

"Sex contains all," says Whitman.

Sex contains all forms of organized life, as the acorn contains the oak.

Sex reform is the basis, the chief cornerstone of all other reforms, because men make and unmake institutions. Institutions do not make men. The way to get better institutions, then, is to get better men. To get better men we must have free, intelligent, self-respecting, self-reliant, self-responsible motherhood.

Herbert Spencer, lately deceased, said of the English reformers: "Most Liberals are simply Tories of a new type." While this may have been said mainly of the English political reformers, might it not apply with equal pertinence to reformers



on all lines of thought, and to American radicals as well as to their British cousins?

As between the materialism of Mr. Lewis, of Robert Ingersoll, of the English, French and German physicists, on the one hand, and the materialism of the Roman Catholic Church (so ably combated by Mr. Lewis), and of the many Protestant sects, I very much prefer the former. It is largely owing to the work of materialistic Freethinkers that persecution for disbelief in dogmatic theology has gone out of fashion. But while freely and gladly acknowledging the good done by this phase of modern Freethought, I must protest against the assumption made by some of our radical reformers that materialistic Freethought is all there is of Rationalism. I am not willing to accept materialistic agnosticism as the whole of Freethought. In the philosophic or scientific sense I claim to be a Materialist myself, but I recognize that the materialism of agnosticism is, in the first place, a somewhat violent reaction against the materialism of *gnosticism*. First and foremost it is a revolt against the materialism of those who claim to know all about material hells and heavens in the unseen world by those who are inclined to deny the existence of such heaven, with its jasper walls, its gold-paved streets, its golden thrones, harps, etc., and its hell of literal fire, fed by material brimstone, its "never-dying worm" and all the rest of horrible inventions of ignorant primitive men. And while I claim to be a Materialist, this philosophy is not with me a finality. Materialistic science is comparable, I think, to the primary school, the kindergarten, the portico or ante-chamber to the cosmic university.

As the name indicates, materialism deals with things material, things physical, things that appeal to the physical senses—the eye, the ear, the touch, the taste, the smell. To me the things that are seen, heard, tasted, smelt and felt through the medium of the five physical senses are few and small as compared with the things that do not appeal to these senses, but are cognized by what may be called the psychic senses—telepathy, clairvoyance, clairaudience, intuition, psychometry, etc.

At this stage of human evolution, however, I think it rash and unphilosophic to dogmatize. I claim to be an inquirer only, an investigator, a pupil in the primary classes or grades, and honestly confess that I know very little in any line of thought or discovery. Hence I earnestly court criticism from all who, like myself, confess they do not know it all.

★ ★ ★

These may not be the exact words of the introductory remarks at last Sunday's meeting, but they represent fairly well the ideas. After talking an hour or more on the subject of "Love in Freedom and Woman and Civil Law," the audience was invited to ask questions, to which brief answers were given. Six or seven short addresses, mainly in sympathy with the main address, were made. More of these short addresses would have been made and replied to, but the janitor refused to give us light, claiming that the afternoon meetings were not entitled to electric lights in that building. Next Sunday the subject will be, "Motherhood in Freedom—Woman, Man's Savior." Evidently much interest is felt in this line of reform by many earnest and cultured women and men in San Francisco.

San Francisco, Cal., Dec. 31, 1903.

M. HARMAN.

#### THE FINAL OUTCOME OF POSTAL CENSORSHIP.

Lucifer is feeling the beneficent hand of government laid heavily upon its shoulder, one of its recent editions having been excluded from the mails, while second-class rates have been taken away from it altogether. If things go on at this rate the leading function of the postoffice will soon be that of preventing the transmission of the mails.—Americus in Free Society.

#### HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, \$2.25.

#### LAW-DEFYING OFFICERS OF THE LAW.

All the civilized world knows that on Wednesday, Dec. 30, there occurred in Chicago one of the most terrible theater fires on record, in which 582 persons perished. But many will be surprised to learn that this great loss of life was due to the gross neglect of precautions against fire by the theater management, a neglect sanctioned by the officials who were paid by the people to see that all possible means of safety were secured to spectators in theaters. It transpires that all the theaters are offenders, and therefore all the inspectors of theaters were guilty of neglect of duty. If reports are correct, the disaster might as easily have occurred in the Auditorium or any other of the alleged fireproof playhouses. Of little avail is it to the dead, the injured and their mourning families that the structure was sufficiently fireproof to preserve the building and the seats when the blaze from the combustible material on the stage was sufficient to burn and stifle all the occupants of the theater. A more sweeping indictment of the officers of the law could not be made by any Anarchist than that contained in the following editorial from the Chicago American:

"In this city of Chicago, in the third year of the twentieth century, it is calmly testified by the Commissioner of Buildings that there is in the whole city not one theater that complies with the provisions of the law intended to secure public safety. Not one theater of the total of thirty-six; not one of the theaters that nightly entertain somewhere near 40,000 people.

"He says this deliberately and adduces the proof. There it stands in this most amazing document, with the specifications in the case of each law-breaking theater, officially certified to. Nor is it in one particular only that these theaters violate the law; not one nor two, but from six to a dozen in each instance—absolute violations of the law that imperil every night thousands of lives. He says it, this commissioner, and he has visited every theater and made tests and examinations, and he officially declares the truth of his statement.

"What do we have law for? What do we have officers of the law for? What do we have government and courts for?

"In thirty-six places 365 nights in the year the law is openly and defiantly violated, and the Commissioner of Buildings walks about and says it is so and has been so this long time.

"If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

Since the above extract was printed the Mayor has confessed that all the theaters of Chicago are unsafe by ordering them closed until the appliances for safety are provided.

Well may we repeat the question, "If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws, are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

There can be no excuse for the existence of government better than the necessity of protecting life. And if the elected officers fail, as in the matter of the theaters of Chicago, of what use can they be anywhere?

LILLIAN HARMAN.

#### LUCIFER UNDER THE BAN.

Our contemporary, Lucifer, which lately has been annoyed considerably by the postal authorities, is now suffering additional persecution. The issue of Dec. 17, the first three pages of which contain a report of the John Turner meeting at Cooper Union in New York, and in the rest of whose pages are only two very short articles on the sex question, has been denied the mails, and the second-class mail matter privileges of the paper have been taken away altogether.

If the publishers of Lucifer are prosecuted for this issue it will be hard to find a judge or a jury who will be able to detect any obscenity in it, and only a diseased and perverted libertine could perhaps find the articles "suggestive" and "lascivious." Nevertheless, the radical press is hampered by the tyrannical whims of meddlesome and arrogant officials, who with impunity trample upon the so-called constitutional right of free speech and press. How such despotism is to be resisted so long as the "American sovereigns" look with equanimity upon the gross encroachments of government we do not know.—Free Society (Chicago).

We will give a copy of Dr. Foote's "Home Cyclopaedia," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.



## A CO-OPERATIVE LABOR CURRENCY.

Glad to see in Lucifer of Nov. 19 a short article on "A Mutual Credit Currency," taken from the Cincinnati, my old-time Grange and co-operation friend. Their plan is excellent and is helping along like dozens more springing up here and there, all going to prove that, as to buying money of the banker, "we don't have to." A Rochdale store has just been established here in San Diego, with over 200 members. This, too, helps to open eyes and fill pockets.

However, the ultimate must be found in a strictly just and even co-operative exchange of goods and labor such as I established in Denver, Feb. 4, 1886, before "Looking Backward" came out and three years before the promulgation of De Bernardi's "Labor Exchange." The child was too feeble to live alone in the cold world, which insisted it had been born fifty or a hundred years ahead of its time. Yet had its originator been untrammelled so as to give the infant proper care it would have grown faster. Three months only could be given it then, during which many intelligent people, farmers, housekeepers, printers and editors, took hold and used the beneficent idea of an exchange of our surplus without legal tender. However, no one was found courageous enough to adopt the founding when its mother was obliged to leave the city for her farm home. Afterward, at Loveland, Colo., more than \$1,000 worth of business was done, as shown by the books, but on Dec. 4, 1894, a home-made money, based on labor and its products, was issued to keep account of values and no books were kept. Business was brisk among the members until overwork again removed the manager, and all was still.

Since, in the intervening years, business has been done wherever depositories could be had and the manager was able to be at the front; in Denver and in Fort Collins, and now this last summer in San Diego. A little paper was started, called Co-operative Exchange. Four depositories were established in a small way, teaching exchange principles as we went. Again overwork has brought illness—nerve exhaustion—and enthusiasm has to be held in check. Illness laid its hand on all the workers, and we wait, meantime, having had fruits, clothing and services at our command sufficient to convince the skeptical that courage and perseverance will yet allow us to provide one another with the comforts of life without "bankers' money," or "rent, interest and profits."

The public mind is opening fast to the generous propositions derided twenty years ago. The logic of events none can withstand. The editors of Lucifer were among those who gladly espoused the idea of exchange, and even yet are using with me whenever possible the labor tender. Health is coming my way again, the people are learning, and, "in honor preferring one another," we will soon be "keeping store" far above the merchant's motto, "Buy cheap and sell dear." Let us, once for all, secede from the competitive grab-game for dollars and co-operate as producers and consumers.

ALBINA L. WASHBURN.

1461 Sixth street, San Diego, Calif.

## THE FAILURE OF PROHIBITIONS.

Shallow people, possessed with zeal for any particular cause, make it a great merit to run to and fro after special prohibitions that shall fix the case and emasculate sin out of our houses and streets. Alas, gentlemen, the civilized world has been overwhelmed with prohibitions for many hundred years. . . . The true friends of the Sabbath and its purifying and elevating influences, and of the many excellent physical and other reforms that mark the present age, are not necessarily those who complacently put themselves forward and seek to carry the good through by penalties and stoppages and arrests and fines. The true friends of elevation and reform are the friends of the fullest rational liberty. For there is this vital and antiseptic power in liberty, that it tends forever and ever to strengthen what is good and erase what is bad.

For the city or State to become the overseer and dry nurse of a man and coerce him, . . . into how he must behave himself, and when and whither he must travel and by what conveyance, or what he shall be permitted to use or dispose of on certain days of the week, and what forced to disuse, would be to make a poor thing of a man. . . . The citizen must have room. He must learn to be so muscular and self-possessed, to rely more on the restrictions of himself than any restrictions of statute books or city ordinances or police.—Walt Whitman.

## FREETHINKERS AND CREMATION.

The late editor of the Freethought Magazine was a good type of a certain class of Freethinkers who have mentally evolved to a well-defined point and then suffered from a species of arrested development. George Macdonald in the Truth Seeker gave a well-balanced and, on the whole, impartial sketch of the man who has recently passed from among us. Mr. Green's action in cutting Lucifer from his exchange list showed very plainly that he was not keeping up with the procession, so to speak. And in the last scene of all he evidently preferred to follow the orthodox fashion of earth burial in preference to cremation, for if it were otherwise he would have left a hint to that effect.

In the matter of cremation Mr. Green did not materially differ from quite a number of those who hold radical social and economic views, but who on this subject are neutral. It goes to show what a grip ancient and time-honored custom has on so many people and what a large number among us are yet loath to discard the Christian custom of earth burial for the now unquestionably better method of cremation.

No doubt two-thirds of the heterodox are believers in this reform, but they all should be. That they are not arises from the fact that during life we are too busy to think of death and the aftermath; too many die who have never uttered a wish one way or the other, and as a necessary consequence the nearest of kin, often orthodox Christians who are following the dead hand of custom, consign the body to the grave and to the worms without a moment's deliberation. This should not be the case. We should all bestir ourselves and see to it that our Liberal friends and neighbors are on record in black and white on this subject.

It might not be out of place to mention that all the cremation societies of the United States issue certificates on the partial payment plan which are good everywhere; that is to say, if some one in Chicago held a paid-up certificate for one cremation, and should die in Portland or New York City, it would be honored for one cremation at either of those crematories.

WALTER BREEN.

## "WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

## MISCELLANEOUS.

SEND 10c IN STAMPS FOR THREE NUMBERS, OR 50c FOR PROFESSOR ALLEN HADDOCK,

## HUMAN NATURE.

It is a monthly magazine, now in the fifteenth year of publication. It is Unique, Eclectic and Scientific. It treats of Phrenology, Psychology, Health, Sociology and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament and facial expression.

HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling; its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE. Address

## TWELVE MONTHS' SUBSCRIPTION TO

PHRENOLOGIST,  
1020 MARKET ST., SAN FRANCISCO, CAL.

## A BARGAIN.

FOR SALE—The Brodhead Windmill plant, at Brodhead, Wis., is for sale cheap. It consists of a well-equipped foundry, machine shop and wood shop. The cause is poor health, old age, and inability to run it. It is located in as fine a country as can be found west of the lakes. It fell into my hands through a bankruptcy sale, and therefore I can sell for less than the tools cost. Inquire of

S. O. BISHOP, Brodhead, Wis.

## A PRIVATE MATERNITY HOME

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., Suite 63, 119 LaSalle St., Chicago, Ill.

## AT LAST I HAVE THEM!

\* Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)



## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Carl Nold, St. Louis: It looks as if free press and free speech will receive many a blow yet before that sleeping mule, Labor, will wake up and do some kicking.

Philip G. Peabody, Boston, Mass.: Of course, I am willing to pay \$2 a year for Lucifer, and think your intention to raise the price is wise. What kind of transportation would we have if such persons as run the postoffice were given power to run the railroads?

A. A. Cowles, Cleveland, O.: I have not received the last two Lucifers. As my subscription is paid till next May, I cannot divine the reason of its non-appearance. I sincerely hope you are not in trouble. If I had more time I could write a great deal in favor of Socialism. Surely the abolishment of the profit system and the turning of competition into channels other than an unequal contest for the things which are necessary to life and comfort will be a blessing to all mankind. Some forms of tyranny may appear, but we shall be better able to cope with the tyrant after the advent of the co-operative commonwealth. And in that glad time the teachings of Lucifer will bear fruit prolifically. All hail the co-operative commonwealth.

Philip G. Peabody, Boston, Mass.: I write to say that Lucifer for Dec. 10 is the last number that has reached me. The advertisements in Lucifer, concerning which there has recently been some discussion, have not the slightest interest for me; but the reading matter I greatly desire and need. I am a college graduate, having spent four years at Columbia College, in New York, where I graduated in 1877; I am also a lawyer and have studied medicine, although I never practiced as a physician; but I consider myself to have received more useful, valuable and intellectual education and moral improvement from your wisdom, as so generously dispensed in Lucifer, than from four years of tiresome and costly foolery in Columbia College. If Harvard is any better my son, recently graduated there, should get the benefit of it; but I fear colleges are all much alike, so far as useful tendency toward honor and real manliness is concerned; and as regards due respect for the rights of others, I fear all colleges, certainly Harvard, are worse than useless, judging from the conduct of their students. As I say, I desire greatly the literary part of Lucifer and respectfully ask for an extra copy of the number of Dec. 17.

J. M. Crane, New York: I have just received your letter telling me that Lucifer has been held up at the postoffice as "unmailable" and that second-class rates have been denied to it because it contains advertisements of books sold by its editor and publisher. To declare it unmailable, it seems to me, is not only unjust, but also is in violation of the spirit of the constitution, which professes to guarantee a man security for his life and property and deprive him of neither without a trial by jury. I do not think a jury has decided that Lucifer is unmailable. It is at present the only paper for which I pay subscription. I have taken it for many years and I regard it as a powerful engine for the uplifting of humanity. No other paper has done so much to enlighten the people on the most important of all social problems, the sane and rational relation of the sexes. The suppression of such a paper is a blow at the welfare of society and of generations yet unborn. Some way surely ought to be open to secure a reversal of the tyrannous and retrogressive ruling against it. The excuse that it contains too much of the editor's own advertising, it seems to me, is a mere pretext to deprive it of second-class rates. Many of the magazines of the country contain a greater proportion of advertisements of the private business of their editors. The paper must not stop. It is too valuable to lose. I will gladly pay the extra cost of postage to get it regularly as before, and I think almost every other subscriber will be glad to do likewise. In this world of darkness let us rally around the Light-Bearer.

Liberty, which is the nurse of all great wits.—Milton.

## WHO IS THE ENEMY?

Well, who is the enemy? You have done a great deal of fussing about Comstock. Why not fuss a little about yourself? Walker presses the question where it belongs. Why should Comstock answer? You should answer. Comstock is only the fat on your neck. It is waste time worrying about Comstock the man. Get after Comstock the symptom. But Comstock the symptom is you. You might as well think you can destroy a theology you hate by swearing at a church steeple as think you can get rid of Comstock by making him the target of your impolite vocabulary. Comstock is stuck tight there in your own negligence, in your own obtuseness, in your own indisposition to nurture the liberties of your inheritance. You went to a meeting the other night to see Comstock. What good did that do you? You might have stayed at home and seen yourself and known the real Comstock better. The foundation fault is yours. You think sex is dirty. You rarely allude to it except in averted phrases. When you have got to say something about sex you look around for some word that will not say it too clearly. That is the Comstock in your own blood. That is the Comstock upon whose degeneracy the Comstock of the Sunday school and the mails relies for his sanctions. Before you can get rid of Comstock you have got to get rid of that thing in yourself.—Horace Traubel in the Conservator.

## BUSINESS AND PROFESSIONAL CARDS.

## OTTO WETTSTEIN,

THE LIBERAL MAIL-ORDER JEWELER.

Now permanent at No. 110 N. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

## J. H. GREER, M. D.,

52 DEARBORN ST., CHICAGO.

Office Hours—9 a. m. to 6 p. m.; Wednesdays and Saturdays, 9 a. m. to 8 p. m.; Sundays, 9 a. m. to 12 m.  
Telephone, Randolph 42.

## DR. OGILVIE A. RICE,

DENTIST.

1556 MILWAUKEE AVE., COR. WESTERN, CHICAGO.  
Telephone West 141.

PHILIP G. PEABODY,  
ATTORNEY AND COUNSELLOR AT LAW.  
15 COURT SQUARE, ROOM 61.  
BOSTON, MASS.

## BOOKS AND PAMPHLETS.

## KAREZZA.

SCIENCE OF MARRIAGE.

A godsend to every wife—a joy to every husband.

This work brings peace into homes disrupted by inharmony in the sexual relation. Dr. A. B. Stockham advises a practice which leads to individual liberty and to deeper love between husband and wife.

Dr. F. G. Welch: "After a personal trial of its teachings, I want to thank you for a great service to humanity."

Rev. George B. Ranshaw: "Out of a beautiful and ennobling experience, I can say, I KNOW."

Gives a high ideal of the marital relation and teaches control of the fecundating power.

J. A. Smalley, M. D.: "I have received more actual benefit from the practice of KAREZZA teachings than from all other books on Sexual Science."

A. B. Franklin, M. D.: "KAREZZA does more than any other single thing to make marriage a perpetual courtship."

LEVANT CLOTH, POSTPAID, \$1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## MEN, WOMEN, AND CHANCE.

BY WILLIAM PLATT.

Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth; gilt top, rough edges. Price 75c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

SONGS OF A CHILD,  
AND OTHER POEMS.

By "Darling" (Lady Florence Douglas, now Lady Florence Dixie). Parts I. and II. together in one volume, with three portraits printed in colors. Price \$1.50; postage 12c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## WOMAN AND HER RELATION TO THE CHURCH, OR CANON LAW FOR WOMEN.

BY HARRIET M. CLOSZ.

A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. Price, 10c. M. HARMAN, 500 Fulton St., Chicago, Ill.

## THE PRODIGAL DAUGHTER; OR THE PRICE OF VIRTUE.

By Rachel Campbell. Together with Legal Wifehood, by Lucinda B. Chandler; Life's Gifts, by Olive Schreiner, and Marriage—What It Was and Is, and Will the Coming Woman Marry? Price, 25c. M. HARMAN, 500 Fulton St., Chicago.



## BOOKS AND PAMPHLETS.

EVERY WOMAN SHOULD OWN

## TOKOLOGY.

A COMPLETE HEALTH GUIDE.

BY ALICE B. STOCKHAM, M. D.

Teaches possible painless pregnancy and parturition, giving full, plain directions.  
Treats of diseases of women and children; contains practical teachings on Change of Life, limiting offspring, etc.

Lizzie N. Armstrong writes: "If I knew I were to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of Tokology."  
Dr. C. B. Willis: "Tokology is doing more for women than all other books put together."

CLOTH, PREPAID, \$2.25; LEATHER, \$2.75.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## VICE: ITS FRIENDS AND ITS FOES.

BY EDWIN C. WALKER.

Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heavens"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. With Appendix: The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker.

Carpenter holds that woman's freedom is based upon economics; she must be independent financially that she may not be forced to sell herself in or out of marriage. He also makes a strong plea for a motherhood of freedom and thoughtful preparation.

AMERICAN EDITION, CLOTH, PREPAID, \$1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## RELIGION AND RATIONALISM.

THE RELATIONSHIP OF EACH TO HUMAN LIBERTY.

BY E. C. WALKER.

The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organization and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## CREATIVE LIFE.

A BOOK FOR YOUNG GIRLS.

BY ALICE B. STOCKHAM, M. D.

A timely and important message not found in text books. Every girl seeks and should have this true, plain and practical knowledge. One writes: "Thank you, thank you, dear Doctor, for the plain but beautiful thoughts. Womanhood, motherhood and life have new meanings. You ennoble your theme." Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## THE STRIKE OF A SEX.

A NOVEL BY GEORGE N. MILLER.

FORTIETH THOUSAND.

"The Strike of a Sex" is a fascinating novel bearing upon the sexual relations. It is a bold protest against the customary life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## WHAT THE YOUNG NEED TO KNOW.

A PRIMER OF SEXUAL RATIONALISM.

BY E. C. WALKER.

"Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. Price 10c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

"PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIVISECTIONISTS IN VARIOUS COUNTRIES."

BY PHILIP G. PEABODY.

With an Appendix by Col. Robert G. Ingersoll. Reduced from 25c to 15c. Apply to PHILIP G. PEABODY, 15 Court Square, Boston, Mass.

## PRIESTLY CELIBACY.

By Prof. A. L. Rawson. Together with The Incoherence of Transition, by E. C. Walker; Motherhood in Freedom, by Moses Harman; The Greatest Sin (an allegory), by R. B. Kerr, and Jealousy, the Foe of Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

## THE RIGHTS OF CHILDREN.

By R. B. Kerr. Together with What Are Women Here For? by E. B. Foote, Jr., M. D.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

## A TALE OF THE STRASSBURG GESE.

By R. B. Kerr. Together with The Strike of the Strassburg Geese, by C. W. Coolidge; A Traveler's Tale, by R. B. Kerr; The Cat's Story, by Emilie Zoia. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

1002

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.  
If a copy of Lucifer fails to reach you, please order by number or date.

## BOOKS AND PAMPHLETS.

## HILDA'S HOME.

A STORY OF WOMAN'S EMANCIPATION.

BY ROSA GRAUL.

With Macaulay, Rosa Graul would say: "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman would be less loving and lovable, or that man would be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

426 pages. Cloth, \$1; paper, 50c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## MARRIAGE IN FREE SOCIETY.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.  
"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

DAINTILY PRINTED. PREPAID, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.

BY E. C. WALKER.

Contents—Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What Is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections Upon Reading William Platt's "Women, Love and Life." Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## A CITYLESS AND COUNTRYLESS WORLD.

AN OUTLINE OF PRACTICAL CO-OPERATIVE INDIVIDUALISM.

BY HENRY OLERICH.

Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward."  
Bound in red silk with gold title. Nearly 450 pages. Paper, 50c; cloth, \$1.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## GOVERNMENT ANALYZED.

BY JOHN B. KELSO.

Contents—Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Taxation; Tariff or Protection; War Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be.

519 pages. Cloth binding somewhat damaged, and reduced from \$1.50 to 50c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

## ORIGIN OF THE FAMILY, PRIVATE PROPERTY, AND THE STATE.

BY FREDERICK ENGELS.

Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans.

217 pages; bound in cloth. Price 60c; postage 5c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## THE STORY OF IJAIN;

OR, THE EVOLUTION OF A MIND.

By Lady Florence Dixie. With Epilogue by "Saladin" (W. Stuart Ross), and four illustrations beautifully printed in colors. Price \$1; postage 5c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

## THE CURSE OF MATERNITY.

From the French of Henry Fèvre. Together with How to Escape the Curse, by Jonathan Mayo Crane; Woman's "Duty" to Bear Children, by E. C. Walker; True and False Morality, by C. L. James; and Love's Law, by William Francis Barnard. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

## THE ABOLITION OF MARRIAGE.

By John Beverly Robinson. Together with Isabel's Intention, by Mariette; Reminiscences of Berlin Heights, by A. Warren, and The Sexes and Love in Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

## THE UNWOMANLY WOMAN.

By Lizzie M. Holmes. Together with That Great Fraud, Yclept Society, by Moses Hull; Virgin Soil, by George Egerton, and Normal Sexual Action, by Ernest Winne. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

RULED BY THE TOMB. A discussion of Freethought and Free Love. By Orford Northcote. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Marsian. By M. Harman. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

LIBERTY: Political, Religious, Social and Moral. By A. F. Tindall. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

THE REVIVAL OF PURITANISM, by E. C. Walker. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

LUCIFER. Bound volumes, \$1.75; unbound, \$1. M. HARMAN, 500 Fulton St., Chicago.

THE COMING WOMAN, by Lillie D. White. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.